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NOTES AND COMMENT

Now that the American army is returning to civil life, a more determined effort will be made by the historical agencies in the country to gather together all the material available for the story of the war. Naturally the War Department, the State Department, the Commissions on Training Camp Activities, the Knights of Columbus, the seven organizations represented in the United War Drive of November, 1918, the Red Cross, and many others will have their own plans for the history of their activities. Besides these, there are the State Historical Societies, the State War History Commissions, the State Councils of Defence, and other bodies of historical scholars, who will assist in the work of writing the war's history. The Committee on Historical Records of the National Catholic War Council recently presented to the Archbishops of the country its *First Annual Report*. In every diocesan center it is planned to organize a diocesan war history committee for the purpose of gathering up all material available for the history of American Catholics in the war. Every diocesan committee is to have three bureaus:

1. *A War Museum:* Every Diocese should possess one or two rooms somewhere where samples of everything used by the soldiers should be stored. There should be, for example, a sample of the kit used by the chaplains, a sample of all the things sent by the Chaplains Bureau to the soldiers, uniforms, gas masks and general equipment. There should be also in this museum a collection of souvenirs, such as helmets, shells and other things. The idea behind this would be not only to preserve these things but also to have them on exhibition as a stimulus towards the idea of preservation.

2. *A War Library:* All the printed official documents from any one in authority from the highest to the lowest rank within the confines of the state, county, town, province, diocese, and parish should be carefully bound in loose leaf fashion, permanent binding being a mistake at this stage. All possible war books already printed or to be printed should be carefully classified. There should be a complete set of every publication, *i. e.*, newspapers, reviews, magazines, etc., from the beginning of the war which in any way deal with war activities. All publications by any official or non-official organization, Catholic or non-Catholic, or otherwise, should also be there.

3. *A War Archives:* The possibilities of material for what should go into this depot are almost limitless—letters from soldiers, diaries of soldiers, photographs of all kinds, posters of all kinds, specimens of service flags, buttons, programs of concerts, programs of all sorts of patriotic demonstrations, etc., etc.

With its well-organized system of government, there is no fear that, once the soldiers are returned to their former avocations, a complete historical survey of Catholic activities can be made. Meanwhile all are urged to send to the Committee on Historical Records at 932 Fourteenth Street, N.W., Washington, D. C., whatever historical material they possess.

An article on the Catholic Church in the United States, deserving translation, is one published by the present Bishop of Ogdensburg, Dr. Gabriels, entitled *Le Catholicisme aux Etats-Unis durant le XIX^e siècle*, which appeared in the *Correspondant* for January, 1901.

The Right Rev. William Turner, D.D., one of the five Associate Editors of the CATHOLIC HISTORICAL REVIEW, was consecrated Bishop of Buffalo, March 30, 1919. Bishop Turner was educated at Mungret College, Limerick, Ireland, at the Royal University of Ireland, and at the College of Propaganda, Rome. He was appointed Associate Professor in Philosophy at the Catholic University of America in 1906. He has also been editor of the *Catholic University Bulletin*, and of the *Ecclesiastical Review*. His best known work is his *History of Philosophy*, which was published in 1903. THE CATHOLIC HISTORICAL REVIEW has profited largely by his judgment and scholarship and wishes him a sincere *ad multos annos*.

In the death of James A. Rooney, LL.D., who passed away on January 17, 1919, Catholic historical scholarship has suffered a unique loss. Dr. Rooney was born December 25, 1842, at Willville, County Monaghan, Ireland, the home of his mother's family, the MacKennas of Truagh. His father, Dr. Redmond J. Rooney, of Enniskillen, after graduating from Dublin University, came to America in 1848 and located in New York City. His uncle, Father John MacKenna, was one of the pioneer priests of the Brooklyn Diocese. James Rooney was graduated from Niagara University in the Class of 1860, the first to graduate from that institution. He served all through the Civil War, and was discharged with the rank of major. He was one of the best known G. A. R. men in the country. His entire historical collection has been given to the Catholic University of America. Among his papers is a complete set of *The Catholic Chronologist*, which Dr. Rooney published during 1913, 1914, 1915. This timely record of the many memorable events in the Catholic history of America was to become eventually a volume to be entitled *Catholic Talks and Walks in Fields Historical*. The completion of this valuable work was hindered during the past three years by the illness which eventually caused his death. The late Cardinal Farley, who wrote an introduction to the volume, stated that "the happy thought of collecting and coordinating note-worthy events in the history of the Catholic Church in America was little short of inspiration." Dr. Rooney's whole heart was in the work, for by it he felt he could stimulate the study and reading of Catholic American historical topics and thus keep alive their memory.

Many are asking the question whether there is soon to be a Fourth Plenary or National Council of the Church in the United States. The organized Church in America is now one hundred and thirty years old, and certain landmarks are necessary for the accurate history of national conciliar legislation in the Church of the United States during that time.

From 1790 to 1808, the United States of that time comprised a single Diocese—that of Baltimore, which was governed by Bishop Carroll. In 1808, Pope

Pius VII created four suffragan Sees—Bardstown (now Louisville), Boston, Philadelphia, and New York. Baltimore became an archiepiscopal See, with Archbishop John Carroll as its metropolitan. The See of New Orleans had been placed under his jurisdiction in 1806, and thus was formed the first ecclesiastical province of the Church in the United States. As the country grew in length and breadth, the Church multiplied *pari passu* its parishes and dioceses, but the single ecclesiastical province, with the Archbishops of Baltimore—Neale (1815–1817), Maréchal (1818–1828), Whitfield (1828–1834), Eccleston (1834–1851), and F. P. Kenrick (1851–1863)—at its head, still held its unique position.

When the First Plenary Council of the Church in the United States opened on May 9, 1852, there were six ecclesiastical provinces—Baltimore (1808), Oregon City (1846), St. Louis (1847), New Orleans (1850), New York (1850), and Cincinnati (1850); and there were present at its sessions six Archbishops and thirty-five suffragan Bishops. The Bishop of Monterey, and the Bishop of Toronto, Canada, were also in attendance.

When the Second Plenary Council began its sessions on October 7, 1866, there were seven Archbishops and thirty-nine Bishops present,—the seventh ecclesiastical province being that of San Francisco, which was created on July 25, 1853.

Eighteen years later, when the Third and, up to our time, the last, Plenary Council opened on November 9, 1884, the fourteen ecclesiastical provinces as they exist today were represented.

We have then a certain number of logical divisions for the study of national Catholic legislation:

- I. *The Church in the United States under the Bishop of Baltimore (1790–1808).*
- II. *The Church in the United States under the Archbishops of Baltimore (1808–1852).*
- III. *The Legislation of the First Plenary Council of the Church in the United States (1852–1866).*
- IV. *The Legislation of the Second Plenary Council (1866–1884).*
- V. *The Legislation of the Third Plenary Council (1884–1919).*

I. During the first eighteen years (1790–1808) when Bishop John Carroll governed the Church in the United States, his jurisdiction was supreme, with the exception of the border countries where that jurisdiction was shared by mutual agreement with the Bishops of Quebec and the Bishops of Mexico. The whole territory of the United States was placed under Bishop Carroll's jurisdiction by the Congregation of Propaganda on January 29, 1791, but certain parts of this territory were still in dispute, such as the regions about Detroit and Natchez. The agreement with the Bishops of Quebec and of Mexico made them Vicars-General of Bishop Carroll. During those years but one national Synod was

convoked—that of Baltimore in 1791. The letter of convocation is dated September 27, 1791 (Shea, Vol. ii, p. 394), and the Sessions were held on November 7, 8, 9, and 10, 1791. There were present besides Bishop Carroll, Fathers Pellentz (Vicar-General for the whole United States), Molyneux (Vicar-General for the Southern District), Fleming (Vicar-General for the Northern District), Nagot, (President of St. Mary's Seminary), and sixteen other priests, among them Father Leonard Neale, who was to succeed Carroll as Archbishop of Baltimore, and Father Lawrence Graessel, who died as Coadjutor-elect of Baltimore in October, 1793. The story of this Synod is told in Shea, Vol. ii, pp. 394–399. Its statutes were published in 1817—*Statuta Synodi Baltimorensis anno 1791 celebratae* (p. 21), and reprinted in the *Concilia Provincialia Baltimori habita ab anno 1829 usque ad annum 1849* (Baltimore, 1851, p. 307.) Finotti (*Bibliog. Cath. Americana*, p. 238) states that there is preserved in the archives of St. Mary's Seminary, a manuscript entitled *Synod of '91*, in the handwriting of Dr. Nagot. The MS. is “wrapped in the passport given to the Doctor and signed by Louis XVI.” Shea tells that the *Acta* of this Synod form the first body of laws adopted for the Government of the Church in this country, and that they have constantly excited the admiration of all who study them. “The first Provincial Council, held at Baltimore in 1829, expressing admiration for the zeal, prudence, and learning displayed by Bishop Carroll in a Synod (1791) held when, from the spirit of the time and the scattered position of the faithful, unity was so difficult, ordered the Acts of the Synod to be printed at the head of those of the Provincial Council, a position they have to this day retained in all the collections of the Acts of the Provincial Councils of Baltimore” (p. 398). Two documents which form part of the Acts of this Synod are Carroll's *Circular on Christian Marriage* (1791), and his *Lenten Pastoral* of 1792.

II. During the next forty-four years (1808-1852) the statutes of the Synod of 1791 formed the basis for the canonical legislation which followed down to the First Plenary Council. An official meeting took place in 1810—the so-called Agreement of 1810, when Archbishop Carroll with his Suffragans met for the purpose of regulating certain difficulties not foreseen by the members of the Synod of 1791. This Agreement will be found in the publication of 1851, referred to above. The *Pastoral* of 1810 which brought the meaning of the Agreement to the faithful, will be found in full in Shea (Vol. ii, pp. 633–635). That continual legislation for the Church was necessary is evident from the number of Provincial Councils held from 1829 to 1849. Father Fanning, S.J., who writes the article *Baltimore—Provincial Councils*, in the *Catholic Encyclopedia* (Vol. ii, pp. 239–241), rightly claims that the first seven Provincial Councils, held in 1829, 1832, 1837, 1840, 1843, 1846, and 1849, were practically, though not formally, national or plenary councils of the Church in the United States. Shea gives ample treatment to these seven provincial councils, and their *Acta et Decreta* will be found in the collection: *Concilia Provincialia Baltimori habita ab anno 1829 usque ad annum 1849. Editio altera.* (Baltimore, 1857, pp. 307). Other documents of importance are: *Lettre pastorale de Nosseigneurs l'archevêque de Baltimore et les autres Prélats de l'église Catholique des*

Etats-Unis, assemblés en Conseil à Baltimore en Octobre 1829 aux Catholiques des Etats-Unis. (Baltimore, 1829, pp. 24); *Pastoral Letter of the Sixth Provincial Council of Baltimore, held in May, 1846* (Baltimore, 1846, pp. 16).

III. The First Plenary Council of Baltimore, held in May, 1852, has been adequately treated by Shea (Vol. iv, pp. 366-397), and its statutes will be found in *Concilium Plenarium totius Americae Septentrionalis Foederatae Baltimore habitum anno 1852* (Baltimore, 1853, p. 64). The contemporary Catholic newspapers and periodicals contain much valuable information on this Council and a concise account of the proceedings of the Council will be found in the *Berichte* of the Leopoldine Association (Vol. xxv, 1853, pp. 1-8). In this same *Report* can be seen Archbishop Kenrick's letter in the name of the Fathers of the Council to the Association (pp. 8-10).

IV. The Second Plenary Council of Baltimore, held in October, 1866, is treated in the last few pages of Shea's great work *The History of the Catholic Church in the United States* (Vol. iv, pp. 715-720). As is well known, he was on his death-bed when these pages were written. The Catholic press of the day devoted considerable space to the history of the Council. Material will also be found in *Concilii Plenarii Baltimorensis Secundi in Ecclesia Metropolitana Baltimorensi a die 7 ad diem 21 Octobris 1866 habiti et a Sede Apostolica recognita Acta et Decreta* (Baltimore, 1868). Smith's *Notes on the Second Plenary Council of Baltimore* (New York, 1874, p. 411) are rather an attempt at codifying the Statutes of the Council than a description of its procedure. G. C. Perrine published (Baltimore, 1914) a translation of Niedermayer's *Council of Baltimore* (1866), which had appeared at Frankfort, in Germany, 1867, (pp. 54). The *Pastoral Letter of the Hierarchy* published at the close of the Council, gives a succinct statement of the legislation agreed upon by the Fathers of the Council. Much useful information will be found in Chapter xxiii of Spalding's *Life of Archbishop Spalding* (New York, 1873).

V. The *Acta et Decreta Concilii Plenarii Baltimorensis Tertii, A. D. MDCCCLXXXIV* were published at Baltimore in 1886 (p. 321). Apart from the brochure—Nilles' *Commentaria in Concilium Plenarium Baltimorense Tertium ex praelectionibus academicis ad usus auditorum excerpta* (2 parts, Innsbruck, 1890), very little has been written on this most important codex of American Canon Law. Bishop O'Gorman's *History of the Roman Catholic Church in the United States* (New York, 1895), gives a description of its sessions, and the matters dealt with by the Fathers of the Council are explained by Fanning in the article quoted above. With the publication of the revised *Codex* in 1917, all local legislation will be obliged to conform as far as possible with the universal legislation of the Church. This no doubt will be done in works similar to that of Bishop Emard of Valleyfield, Canada, whose *Code de Droit Canonique* covers the entire *Codex* with special application of its rules to the conditions of the Church in Canada.

The Society for Promoting Christian Knowledge is publishing a series of *Helps for Students of History*. Among the pamphlets now ready are *Municipal Records*, *Medieval Reckonings of Time*, *The Public Record Office*, *The Care of Documents*, and *The Logic of History*. Reginald L. Poole writes the brochure on medieval chronology and he has explained in simple language the way in which time was reckoned in the Middle Ages. Any one who has struggled through the two hundred pages Giry has devoted to the subject in his *Manuel de Diplomatie*, will appreciate Mr. Poole's little book. It is strange that no one has translated the introduction to the Roman Breviary—no more erudite epitome on Chronology could be found.

Catholic army men will be interested in the fact that a *History of the United States Army Chaplains* has been begun by the War Department. The preliminary research work has been outlined in a synopsis sent out by Major Axton. It is divided into four parts and an appendix. Part One comprises the history of the chaplains within the United States, and deals with: (a) the status of the Regular Army chaplains on the eve of the war; (b) the New Army and the demand for more chaplains; (c) training the new chaplains at Camp Zachary Taylor; (d) the chaplains in the camps, hospitals, internment camps, disciplinary barracks, at the posts, etc., etc. Part Two embraces the history of the chaplains overseas—in France, Italy, and England, and treats such questions as: (a) the voyage over; (b) the conditions abroad; (c) the chaplains at the Front, in the trenches, at the rest camps, in the hospitals, on special duty; of the work of the chaplains during the armistice. Part Three describes the work done by the chaplains with the American forces in Archangel, Siberia, etc. Part Four deals with casualties and honors, and has a very important sub-heading entitled *What Enlisted Men say about the Chaplains*. We cannot have too much comment on the heroism of the American chaplains, Protestant, Jewish, and Catholic for all, with but few exceptions, wrote their names large upon the history of the war. All who can assist Major Axton in this laudable design should do so. Letters, photographs, etc., are especially wanted, and all letters entrusted to him will be carefully copied and returned. THE REVIEW will be glad to receive all such material and will be responsible for its safe return.
